

résumé

M 1769

Seattle

Group IV

Tues. Feb. 3, '70

Must Remain in
Transcription Room

PART I + II ?

PART ONE

MR. NYLAND: I have a feeling now as if my tongue is untied. It's very difficult, isn't it - to sit quiet. And all the time you expect something the next moment, the next moment, and it doesn't come. And then it's always a question, where are you, with yourself. And what kind of thoughts go through your mind. And you cannot control them. ^{It's} extremely difficult to get your thoughts together ^{on} at one point. They roam around in your brain. And no control. And perhaps it isn't necessary to control them, as long as they don't go out of your head. But if a thought takes the form of a word, then you become responsible. ^P So, what will we really ^{really} say - that is, what can be added? We've had now three meetings, ^a And a reading - ^{like} like a little section, you might say, of a description of Work, trying to place it perhaps in some conditions of ordinary life. And tonight, another little bit, also a little talk and a little music, and then again - San Francisco, and after a little while, New York. Again gone. Time goes very fast. And I go back to the

snow. For those interested, it's snowing in New York now. So, there is something for me to look forward to. What will we do? Usually when we have Friday evenings in Warwick, at the ^{BARN}~~barn~~, or at Nishimura's, I start playing first, without talking. That is, it is usual because it is a little distance, that people who come in, it doesn't make much difference if they disturb when I'm playing. There is much more disturbance when one is not at a certain event at the beginning. Because an event is always a sequence of certain things happening. And a logical sequence, ending up sometimes in the conclusion has to be based on the initial effort that one makes.

It's extremely difficult to imagine, even, that life could start at a certain point, when other forms of life already have gone on. And that is really what we start to do. Because here our outer life has already continued for some time. And although there may be the potentiality of something else, it is not developed, it has been stunted, and it has not grown any further. And then one wishes to introduce a different kind of life within oneself or try to develop it. It is then that kind of development that has to be attached to ^{that} what is already ^{going} ~~growing~~. And it takes a long time ^{before} ~~with~~ ^{with which} the speed ~~of~~ the new development can take place, can run at the same time with the old speed of one's unconscious existence. It's one of the reasons why we have trouble. Because if the speed could be the same, conscious efforts could run parallel to unconscious behavior. But unconscious behavior has such momentum that when we try to start in a very slow way, ^{that} that what we consider a new way of looking at life, or could give us much more insight into life as we now have to live it, it cannot catch up. And my unconscious existence runs away from me with such dynamic force that I cannot catch it. And that even with the best of intentions, there is no

chance of adhering to it. I constantly lose out. That is, my ~~inner~~ ^{inner} life is constantly behind. And it has to catch up. And also, it has to go ahead of me. If you could see these two ^{lives} - unconscious behavior as we live in time, our time on ~~earth~~ ^{earth}, as our time becomes a property of oneself, in one's own time. And next to it the beginning of something of a different kind of materiality, different kind of time, different kind of a concept, and different kind of a world. And we have to get it started, ~~that is~~ ^{as if}, when we are on a train, and you try to pick up something from the ground as you pass by. There is very little initiative in a so-called conscious world in the beginning. We cannot make it. Because we are still in the train. And ~~we~~ ^{we're} are so busy being carried by the train, to the end of one's life. And then-to get hold of something that you want to get hold of for your own sake, in order to have something that when the train finally stops, that something else can continue - you have to regulate the speed of the train in which you are. That's why one says when one wants to work, you have to slow down. You have to control your own speed of the outside world. You have to be able to control that kind of a speed, so that, in the first place, not much energy has to be used for the dynamic force which propels you in an unconscious way. And at the same time, you have to adjust that speed to ~~that~~ ^{that what} you can legitimately expect from something new to get started. When an "I", when it starts to work, and has a certain momentum of its own, it becomes a little easier, because then it can start to match its speed to ~~with~~ ^{with of} inner life with the speed of one's outer life. And then ~~it is~~ ^{it's} possible to create a mixture between the two. But in the beginning, the predominance of an unconscious state makes it practically impossible to introduce anything into ~~that~~ ^{that what} is going at such a fast rate.

P The slowing down, of course, is needed, because - I do not know yet if you know what Work means. I do not know to what extent, even, that the concepts have reality. I do not know that when we talk about it, how much you hear. If there are certain things that you can pick up, most of it you can take ~~because~~ ^{because} the wind created by the speed with which you move ~~will~~ will help a little bit to take away more than what you otherwise would have when you are standing still. And it is as if that suction can attract the possibility of 'I' being with you. *P* Also by that I mean that when one is open, there is a chance that something else can exist within you. We have to Work. We have to Work very much. Not only to be serious, but really to be clear. When one talks about openness, it is really the question of clarity. You know when 'I' starts to observe, what really takes place is to make the form transparent. So that ^{then what is} the content can be noticed and also can be reached. 'I' wishes to penetrate to the center of oneself. Because that is where Life is. And since 'I' is interested only in Life and not in the form, the form has to be eliminated or it has to be made transparent. When it is transparent, and the rays from 'I' can penetrate, then when it ^{that what is} reaches the ~~Essential~~ ^{Essence} of one's being, it starts on its return journey. And from the standpoint of one's ~~inner~~ ^{inner} ~~life~~ ^{life}, the form becomes translucent. It is that process that has to take place, the going in and out in a certain ^{as} ~~rhythm~~ ^{that} I mentioned last night, of ^{that what} ~~what~~ really can give the breath to one's ~~inner~~ ^{inner} ~~life~~ ^{life}. *P* ^{you will be away,} Now ~~I~~ ^I will be away; you will be here, for some time. I do not know when I can come back. There are various little things that have to be done with the ~~Barn~~ ^{Barn} and the people there. Maybe a trip again, quick, two or three days, a little introduction of something, perhaps new, or perhaps a reminder ^{that} of what you know. What will you do with

it? What is the meaning of these kinds of experiences? What is the value of a trip? What is the cost to me? And what is the reward for you? Because one has to consider that. Is it worthwhile? I'm starting to count minutes. I used to count hours. And before that I counted only years. When I count minutes, I get close to seconds. And the solution for my life is that I start to count moments. Because if that takes place, then I'm free. I'm perfectly willing to come here. It doesn't matter to me so much any more where I am. But wherever I am, it has to be useful. What will you take from the discussions we've had? What do you remember at the present time? The Sunday night - no it was Saturday the first, and then Sunday and then Monday. Tonight, Tuesday. Four little bits of segments of a totality of - let's call it ~~the~~ 'esoteric knowledge', knowledge belonging to one's inner ~~life~~ ~~life~~ and for a man to be used in order to grow. ^PMany words. A few concepts. Some perhaps new, some like plants being sown in the soil that you prepare. And now you have to continue to cultivate the soil. That's your responsibility when I come. You need not take it. Because I don't come in order to give you a responsibility because I come. I only want to tell you it's important to remember that there is some reason for me to come. And we can leave me out of it now. You are and will be again on your own. Your group. Your meetings. Your discussions. Your tapes. Conclusions. Application in life. Your life. Seattle group. A little bit of Vancouver, maybe. Portland also, coming gradually, gradually. Sometimes it goes slow, and if you close your eyes, and you open them again, one is every once in a while surprised that even at such a slow rate, many things have happened.

^PWhat will I suggest for you to do? How will you have your meetings? How can you profit by ~~that~~ what already exists and could be made available for you? Aside

from the books - I do not recommend reading any kind of a book except

CAPS → All and Everything. Much of the literature that exists, we hope it is well-meaning. Some of it definitely is not. It is in character, not only critical, but absolutely beside the point. And sometimes only published for reasons of a little publicity. I don't have to mention any particular names because then you may become prejudiced. But in general, don't rely on the books that have been published about Gurdjieff. Most of it is just personal reminiscences. Very little is said about Work. Even In Search of the Miraculous - although a pretty good book, it is still too much Ouspensky. It does not really belong, ~~Not~~ even to an exposé of Gurdjieff's Work, or the ideas of Work on oneself; ~~It~~ it is still too much theory. And of course it remains personal. Because all it is is a description of some groups in Moscow and St. Petersburg at the time Ouspensky was there. And of course it's only ~~the~~ ^{that was} result or the reaction on Ouspensky. And I'm afraid every once in a while it's a little bit too personal as interpretation.

+ The truth about Work is in yourself only. You don't need a book. Although, if you want to read **CAPS** ↓ ONLY All and Everything, you have to realize that ~~that~~ ^{that} what is in that book is not just a book. We talked a little about it. That it is a description of man as he is. And if one is interested in getting information about oneself, it's very good to read a book of that kind of psychology. Even if it is put in symbolic form, one can, with enough intent and enough digging, extract from it certain valuable statements which have an application for oneself, or which can give for a man who tries to read it intelligently, an indication of what he really is; and then maybe he can profit. You will have a reading group here. I think Vancouver wants a reading group. No "In Search of the Miraculous" reading. No Nicoll reading.

No little books like the one of Fritz Peters or Stanley Knott or Margaret

? Powell ^{> Powell (?)} Anderson or ~~Powell~~ or any one of those. Forget them. Rodney Collins -

just leave it on the shelf. I say ~~it~~ ^{is} In Search. It's not a good book
for reading purposes. It's only a good book when you know already ^{a little bit} about Work
so ^{that} ~~that~~ then you can separate ^{that was is} theory from Ouspensky from what was ^{and} ~~said~~ ^{supposedly} by

Gurdjieff. But what Gurdjieff said was ~~was~~ ^{already} many years ago at meetings
which then Ouspensky remembers. ~~All and Everything~~ ^{CAPS} was written by Gurdjieff
for the purpose of putting in words what he could not put into his life.

The real teaching of a man ^{like} ~~life~~ Gurdjieff is by means of his behavior as a
human being. The best teacher is the behavior of the teacher. Not his
words. But when Gurdjieff had an accident, there was only one way left to
him to communicate because he was unable to continue with his aim at Prieure
to create a school. It had a beginning. It was right, during the few
years of its existence. But when the accident came, and he was for about
three months in a semi-coma state, half unconscious, on the verge, perhaps,
of having his body die, that then gradually something started to exist in
him as a need in order to communicate whatever he remembered and whatever
he knew, and what he himself had eaten, to try to put it in such a form
that it could be digested by others. And then it became a book. And it's
a book partly of life, a book of wisdom, a book of insight. It is not a
book - it is scripture. The difference is, that when one takes any scripture
at any time, you always will discover something new. You will never get through
with it, because ^a scripture is alive. A book is dead. Many times too
dead, and too stale. ^{Why} ~~Why~~ do I emphasize All and Everything? ^{CAPS} Because it's
a source. It came from Gurdjieff direct. He worked on it many years.

Several editions, as it were, which had to be rewritten in order to put it

in such a form that it became suitable for people who could read it, or having read it to them, that they could extract something from it. There are rules of how to read it. When you do wish to read it, why don't you follow then what Gurdjieff suggests? First, second and third reading - requirements are indicated in the beginning of the book. Read it in sequence. There is a chapter on Form and Sequence, which explains why. If you want to understand what the author means, then follow his instructions. When you want to play a piece of music, and there is the music written, in manuscript form, and you see certain indications of 'lento', 'crescendo', 'diminuendo', you pay attention to it. When it says 'fortissimo', you don't play it softly. Because that is the way by which ^athe composer wants to tell you how he has felt it. And what he thought was necessary even then to communicate by means of a few letters ^{that is what was} his feeling. Gurdjieff does the same thing. He wants you first to read it intellectually. In the second reading, he wants you to feel it. In the third reading, he wants you to take it in for yourself totally. Those are the instructions of how to read. If you want to derive benefits from it, then don't be too foolish thinking that you know better. If on the other hand, you do that, you will have a chance. Because the first reading of the book, one reads like a story - allegorically perhaps, or maybe, actual-as descents of Beelzebub to ~~Earth~~^{Earth}. And when you read it then, you don't ask questions. Not at all. You just read. And although there will be many things you don't understand, the instructions are to continue reading, like any other book, or like you read even a newspaper. And not too many questions at all, because they don't concern you. You want the thread of the book, ^{an} ~~not~~ expose, totally, of many descents to ~~Earth~~^{Earth}. And descriptions of events which happened.

~~P~~ The second reading is different. In the second reading you become concerned. You ask questions with your mind. But that the emphasis is with your heart. For that reason you read it aloud. Because you read it 'as if' some one is there. You read it ⁱⁿ ~~is~~ such a way that the way you then want to emphasize in order to make it known to someone who is listening, even if they are not there, you put in your voice a very definite wish ^{that} ~~that~~ what is being read to others could be understood, and that is where your emotions come in. Perhaps going up and down with the voice a little, a little bit basic ^{when} ~~when~~ necessary, treble if necessary, also "retardando" if necessary. Sometimes forceful, sometimes whispering. But all the time enunciating. Clarity. Questions which then come up remain questions. They are not answered as yet, because you do not know. Although, in the first reading, there is a difference between a person who has begun and a person who has ended. Because the expose as such, the being in contact with a book of that kind, simply has an effect on you, ^{by its} ~~as~~ mere presence when you read it, so that after some time, following the sequence of reading it, and certain thoughts logically built one on the other, and then in that kind of a sequence having an effect on you that something has started either to loosen up or to grow, that then at the end of the book, when you start again for the second reading, your approach of course is different. So, the questions still remain, but the questions now have been transferred to your heart. And are no longer in your head. This is the advantage of reading it aloud. ~~P~~ So after ^{we} ~~you~~ have finished the second reading, you are really then ready to read it as scripture. You read it then for yourself. You read it when you are by yourself, wanting to repeat, maybe, when you do not understand, - lingering a little bit on the long sentences, ^{it} ~~to try to extract from them~~

what you can and not to get lost. And then finally after a whole paragraph which sometimes takes up a whole page, you sit and think, "What is that, now, as meaning for me," with the information you have received and the questions coming from your heart. ^P When both your mind and your heart are engaged in a question, you're entitled to an answer. When one prays, one connects all three centers in order to have such prayer go to God. One has a posture of devotion. One has a real wish to be understood and heard. One has to enunciate in order to make it clear what you really want. When the three centers are connected in a prayer, that prayer is heard, and an answer then will be given. ^P When the three readings of the book have ~~be~~ been accomplished, many answers will be given. Don't be in a hurry in reading the book. Extract from it as you go along. And that is, you might say, the only thing that Gurdjieff has left, besides a few essays or statements, a few discussions here and there, not counting Remarkable Men, and, for the time being, not counting at all The Third Series. The Third Series, I hope, will never be published. I hope it will be, every once in a while, made available to those, you might say, who have gone through the first series, and through the second, and who then, because they deserve it, will have a chance to contact, ^{or} and to be in communication, with the third series. The Third Series is Esoteric knowledge. The Third Series, if you read it and hear about it prematurely, can hurt you. ^P The reason I dwell on this is to indicate that when one Works, there is a progress, gradually proceeding, as constantly new material which can be added to the old. One lives in Work and grows in Work. And that ^{that} what is needed a little later can only be answered at that time when ^{that} what has gone on before has been eaten up. When I mentioned last night the need for emptiness in order to fill your brain,

it is simply that the sequence of Work and the gradual understanding of what is meant will help a person in time to uncover what is really meant by the process of observation, and what then gradually could become a description of one's Consciousness. That is why I object many times to have certain things already mentioned prematurely for which a person is absolutely not ready. Because then if it ^{does} is mentioned, and one becomes satisfied with that kind of a word, the word will turn against you and become poisonous. It will prevent you because maybe in a Hasnamussian state, it's practically impossible to become a Conscious man. ^P If one wants to have Consciousness and Conscience, then the attitude has to be even different. ^B Because the Consciousness requires the accumulation of data. The Conscience requires an openness in which there are no data at all available. Consciousness does require a filling. Conscience requires an emptiness. The sequence of Work as one goes along, as you try to become familiar with the concepts of an observation process, and impartiality, and to live in a moment, or to record events in a moment when they happen, the exclusion of the thoughts and the feelings which are not at all wanted when one wants to have an experience of ~~A~~ awareness - [?] Not at all when one wants an ^a 'I' to be awake. ^a All of that is a logical sequence of a development, so that even when you say that for one month, or six months, I've made attempts, and I've tried to become ~~A~~ aware, I've tried to create an ^I 'I', I have really wished with all my heart that something could take place, and now I can say, "I know what observation is," ^a And then after another six months, you have to come to the conclusion what a fool you were. Because you don't know. All things will change as you change. When ^{that} what is taking place in you changes you, and you become empty, you will be ready

for new material to enter. Because the new material cannot enter when the old is still there. And when the old has been removed, the fact of ~~your~~ ^{you} being empty, empty, means that ^{that} what could then be filled ^{it} could be filled with new concepts in the progress of Work. So, for that reason, the advice is always ~~be~~ ^{be} very patient, but Work as much as you can. How fast you will learn, it depends ~~on~~ how much you have to undo. If you are too tight, it's difficult to relax. If your mind is already active, it's extremely difficult to bring your emotions up to a certain level. If you're inflexible in your body, it's practically impossible to acquire a dexterity. All these things belong to a person as he is and as he has grown up. For that reason never compare yourself with each other. You just be what you are. Stay within, within your life. Work there. ^P Every once in a while you may make a remark of that what you know for sure is an experience. You mention ~~it~~ ^{that} in a meeting. Sometimes you can not say it because either it is too deep, or it is an emotional state which cannot be described. But you wish to be part of a group. You make a remark which indicates that something happened to you. And then everybody should remain quiet. You spoil it many times. When a statement is made of that kind, it does not require any kind of an answer. It does not even require a confirmation. It is not necessary to explain it again and re-explain it, because a person who has had a real experience is not interested in the explanation. Their interest is in having the experience, and the communication is only to show that something alive was there, which, you might say, was noticed, or, one hopes that one has become ^A aware of it. You make mistakes in your meetings. You talk a little bit too much sometimes. Don't explain. Don't answer unless there is a question. If a person wants to know what is an obstacle

for me, and how to overcome it, it is right that an explanation is given. But no necessity to add when ^{that} what is there is already sufficient. And if one person answers, don't let another person answer the same thing. Make your meetings much simpler. Make them ^{not} so ^{cruel} cool sometimes. Or a little bit too rough. Or a little bit too morose. Or sometimes over-serious. Life is serious, no doubt. But it doesn't mean that you have to have a, a waxen face. Have an expression, use your voice to show that there is life in you. Give as much as you possibly can of the joy of having found a way out of the difficulties of your life. If you really know that Work can be of help, it is a pleasure to talk about it, because it ^{has} value for you, and you want to tell ^{it} ~~to~~ to others in such a way that they become encouraged and you then help them to become open to it. ^P Difficult things you have to face once in a while. ~~Things you have to face once in a while.~~ Life will continue in an ordinary sense. You will not always know when it is the right time to Work. For that, you get together in a group. For that, you listen to tapes from New York. They are based on experiences. Many years older and longer, perhaps, than you have existed here. I would like to suggest, — it is a group activity; ^{we're} ~~we~~ are sending from New York about five or six tapes a week. Because we have that many meetings. And we send ^{it} ~~them~~ to — not only Seattle — ^{we} ~~we~~ send ^{it} ~~them~~ to other places. Only for ^{the} ~~a~~ reason that they might be of value. And sometimes they could be, because in answers or discussions ^{at} ~~in~~ the meetings in New York, I usually have certain facts which are based on what I have heard or read, or listened to in tapes. And I want to make sure that I give a good answer, sufficiently elucidating, so that it is not cut short because the end of my little tape or a cassette has to be met, and I want to give an answer to an individual group - it's quite

right and every once in a while, of course, it is useful. ^P But what I want to do is to make the group meetings in New York also, to make them, or to have them profit by what other questions may be, and many times in such meetings, I simply hide the question and talk about the answer ^{which} ~~It~~ is really meant for another group, with the hope that then when the group gets ^{kind of a} that tape that they will listen. So I have arranged for different places like Boston or like Santa Fe or like San Francisco, that they, when they receive a tape, they assign to a certain person, a certain day. Let's say there are Tuesday tapes. Each group should have one person responsible for listening to a Tuesday tape each week. A Friday tape by someone else. Saturday tapes, again, a third person. Sunday, another. Wednesday meetings, again. Those are five. Sometimes there is a Boston tape on a Thursday. That would make six. A great deal of material. Also, a great deal of work. It cannot be done by one person. But if you have five tape days, you can have five people. It is voluntary. I think it is extremely useful for anyone to listen to a tape and try to make a résumé. If that could be done with the responsibility divided among the different people of a group, that they, as a responsibility, really take it and not fail, so that then on a following meeting when you get together, the resumes of such tapes are just read. Very short. Not many words. And that when they are read from a piece of paper which you have written yourself, perhaps on a card for future reference, it would be useful to send it to New York in order to be digested there in connection with the **I**ndex. I do not know how much you know about different activities and it's not up to me to tell you. You can find out. But we are collecting data in order to make reference a little easier for those who want to study. And want to remember what

was said perhaps in a certain way on a certain subject. ^PI would suggest that ~~it~~ ^{it} would be extremely helpful. And then when such discussion, ^W or the resume' being read is also referred to on the little tape ^{or} with the cassette which we receive in New York, it will help us. It will bring us together, because the answers will set at a meeting in the beginning, the level. And this is one of the most difficult things—that when you have a meeting, where will you start? Usually an introduction is right, to remind you of the purpose of the meeting. But if you have something that is already there digested in the form of a résumé, not only the person who makes a resume will profit, but the reading of it will establish the level of that group, even before they take care of their own discussions. And even then you can take the subjects as they may have been mentioned as a subject for further discussion or further desire for elucidation. That is the way you start to work together. That is the way by which solidarity in a group is born. That is the way I feel that you will have contact with the totality of what you now might call ^a ~~of~~ 'movement'. Because we are in a process of a movement, a combination of groups. And the interest is that ^{we} ~~we~~ don't waste too much time, that we can work together and profit from each other. And that each person, if he wishes, can contribute to the general welfare of all those who are interested. ^PI don't want to say too much about these kind~~s~~ of organizations, because I think it is left to the individual groups. But knowing what goes on in other places may help you. And then you can take your own responsibility. Working together on the ~~I~~ Index, transcriptions, things of that kind, getting them ready if we wish to publish them, to distribute them in the form of what you probably know of ^{CAPS} ~~G~~ Firefly existing, so that you have a feeling that although you may be here, and you would like

to be at the **B**arn, that at least you can take part in some of the activities.
¶ I want to say something about the **B**arn. In order to go to the **B**arn, you have to go through a little period for yourself of a changing of an attitude of trying to find out what is meant by the **B**arn. The **B**arn is not just a barn. The **B**arn is an atmosphere. The **B**arn is a conglomeration of several people, coming together for Work, coming together for activities, coming together to share experiences, coming together to find out what is the difficulty in being able to stand each other's manifestations. For that, one has to have a certain stamina. And a certain realization of what it's all about. And of course it has to be on a basis of Work. And even if one says, "The **B**arn is there for physical work," that what is required is the knowledge - why do I even want to ^{work} physically, when I have no idea ^{about} what I am as a human being, and the necessity, or, as I have called it, the need for wanting to grow, and that it is really necessary to be attentive in that direction ^{and} to develop for oneself one's inner ^{life}. The **B**arn represents that. And it is extremely difficult to live there. It is a horrible place sometimes. It's a place in which there is, to the eye, not very much consideration. Where many people live, not as yet, as brothers and sisters, and I hope by God that they never will. Because it is necessary to be in contact with a variety of different types, and still belong to a basis where you can understand ^{what is} the meaning of life. ¶ That we're engaged in different kinds of activities, which we call ^{the} Chardavogne Barn Activities, is simply a little bit, you might call it, 'an offspring of that.' Although at the present time we have about twenty-seven of such different activities, in which different people are engaged. In order to

see to what extent they can hold on to the ideas of Work when they are in the midst of ordinary life. ^{it} That is, you might call it, a stepping-stone. And it is based of course on very fundamental principles. ^P The **B**arn is a bunch of people, coming also from all walks of life. Not knowing really what they want. Sometimes absolutely incapable of formulating whatever it is that bothers them or which direction they should go. They live. They also suffer. They are going through many hardships. They have no heat sometimes. They have cars that constantly break down. They have of course snow, and a house that is a little bit too windy. Where there is really not enough heat inside. A scratching of the surface for money to be able to exist. To come and ~~to~~ be devoted and not to be bothered too much by others, and constantly being in the way, and sometimes being stepped on by the people who are ~~their~~ so-called friends. ^P All different things come out, and don't think for a moment that I function as a Doctor, telling them what to do and what kind of medicine to take. Every once in a while it may be necessary, but in general, each person must find ^{their} ~~his~~ way, ^{that is their} ~~with his~~ world. It is placed there for a very definite purpose. And they can extract from it tremendous amount if they wish. Gradually the **B**arn will take on more and more shape. More and more as a symbol. An actuality of being able to give life in a surrounding where people need it, and where they partly still belong ^{inv.} to the trunk of the tree, and the roots which are in the **B**arn, being able to spread out through their branches into different directions, where, if the branches can bear flowers and fruit, ^{that what is} the surrounding civilization of Warwick perhaps can profit by us being there, and we can profit by Warwick being there. ^P Don't come to the **B**arn too soon. Don't think that it is a nice little tea-party. It is hard work, and you may be sometimes extremely

disappointed. At the same time, it's also extremely useful. ^P Maybe there are a few more things I would want to say, but I don't want to say more now. I'll play a little bit, it may help - at least it can relax you. If you wish, we drink to the ~~Barn~~ ^B at the present time as the central point for all activities, wherever we have groups, or wherever there are people who would like to find out the meaning of Gurdjieff and Objectivity in their life.

~~Mr. Nyland: Before playing~~

PART TWO

MR. NYLAND: # It's all right that we have two machines, you know, so that ^{one} ~~we~~ can continue to either play, talk, or say certain things. Sometimes the things cannot be held up. You know that, how it sometimes must be for a person who is interested in trying to Work and find out that something is possible. Perhaps you have to learn that. Perhaps it will take a little while before you come to such conclusions. It is not a matter of age. Don't think that. It's a matter of depth, of course. The depth of your inner life. When I talk about that, I don't know if you know what I mean. What is your inner life? How do you try to define it? What is there in you, really, that you call 'inner'? What is more inner than the outer? ^{where} ~~When~~ does the outer go over into the inner? Where is the difference between surface and essentiality? The depth - the feeling going over into an emotional state - what is really the difference? You see, with feeling, I become interested in ^{that} ~~what~~ I am. What is me - and that what belongs to me and my life? I am concerned with my life, on Earth. I have been taught that that has happened to be, that I must take care of it. I become, naturally, not only interested, I feel ^{for that} ~~for~~ the condition, I want to maintain it. I want to hold onto it. I become selfish, because I wish it. That's my feeling. It is legitimate. To take

care of your self and your life. ^{To} make sure that ^{what is} the life in you ^{that it} is protected. That then, already, you start to grow up, because you take a responsibility for it. And of course you become selfish or self-centered.

^P It is not selfish when you don't take it away from someone else. But usually you will do that because there is every once in a while not enough to go around. And then when you have to take it away from someone else, you have to start considering, "Should I or not, is it right?" This is how your Conscience starts to develop a little bit, to see what you have to do. And whatever you are emotionally, with that kind of a feeling, that you concern yourself with other people, with their lives, with ^{that} what they are, what they mean to you, what you mean to them, and that every once in a while you have to make sure that it is preferable to let them live instead of you. I mean by that that you go out of ^{their} your way. That you recognize their life and you don't want to interfere. That you have no right even to tell them certain things when they don't ask you for it. But when they do ask and ^{yet then} you don't give, you take on a responsibility of not giving, and keeping what you have, and that is a matter of your Conscience. How can you share? What can you learn in that sense, to give your affection, where it won't hurt you in the beginning, and maybe later on it might hurt a little, because it is a parting of something that you have and now you want to share it with someone else. And again, it may not be enough for the two. It may be enough for one, and maybe you have to do with less. ^P When I consider my life that I want to live, I want to extract from life as it is given to me, as much as I possibly can. I want to utilize the time that I have, whatever talents there are, whatever energy that ^{is} given, whatever health ^{that} is in my body, whatever there is in ^{my} mind

that I can keep on thinking and wishing to use it and to use it intelligently. And sometimes I cannot do it because my thoughts have to go somewhere else because ^{already} I have ^a ~~the~~ responsibility of a different kind. And maybe it has not as yet sufficiently a place in me. Then I start to grow up. Then I consider what is my feeling regarding myself or someone else.

^P What I consider is the Life of someone. Not necessarily the form in which they happen to live. Because I'm interested in their growth. And their growth is dependent on ~~the~~ Life within them. So when I want to feel for them, I start to deepen my emotion because then I include in my world a little bit more than just myself. And I feel that whatever there is that I have, I may be able to share. I call it sometimes "Loving" someone. Not at the expense^s, primarily, ~~at the~~ beginning of me - I still continue to live ; I don't give my Life as yet for anyone. I don't want to sacrifice it that way. But they can have half a dollar when I have a dollar. I don't want to make it as yet fifty-one cents, that I only keep forty-nine. I say, "Even-even." That's the beginning. Later on it is worth more to give than to receive. Later on I start to understand life as a whole. I know how little it is that I represent compared to the totality of all life. When I grow up, when I include in my world ~~some~~ someone else's world, for the sake of giving it light, for giving it peace, for giving it contentment, for giving it understanding, for wanting with all my heart, them to live, even then when I then can continue in a little corner of myself.

I'll be satisfied if I have a son and I want him to have more than ^{what} ~~I~~ have had, and I give him, because he is my son. It may be at the sweat of my brow, but nevertheless I do it because I love him. ^P If I love God, what do I want to give Him? What is ^{it that is in} ~~there within~~ me that is even Godly that could

be given? What is it that He would expect of me? When I say, "I'm unselfish," you see, that is what I wish. Because I want to be devoted to something that I call an ideal. And that has to do of course with the totality of all things which I believe God is, or represents, for me. When I become religious in that sense, then I know that my life is worth a little bit more. Instead of being a little bit of somebody who happens to think of his own bread and butter, and has no reason to give any kind of a jam to a neighbor. ^P I must learn this. I must learn to share in a group with people, the results of Work. I have to love them. But, I love them as myself. I want to remain feelingly emotional afterwards. Emotionally feeling. I want to have an emotional depth of myself, that I then, in such depth, can lose myself in order to find some one else. I don't want to sacrifice my life, it's still needed for my own growth. But I can take a little bit and a little bit and a little bit, until I know it is a burden that I've taken on my shoulders. But maybe that will help to create the two loaves and the five fishes with which I can help someone else to eat.

^P What is your aim in your life? I've talked about it. What is ^{it} you really want? What is it when you sit quietly - by yourself - and you consider yourself? You see yourself every day, at the end of the day before you go to bed. When you were small, you know, it was taught that you ^d have to say your little prayer, ^{and} that at the edge of the bed that you would put your hands together and fold them and close your eyes, and half asleep, you would whisper a little bit to The Lord, hoping that He ^{will} ~~would~~ keep you and that you would wake up tomorrow morning in good health. ~~And that you~~ ^{are} ~~were~~ grateful ^{that you're} for what you had received and ~~had~~ done your best to use whatever was received for the purpose of maintaining your life. ^P For the purpose of the Glory of God. What is it that you feel as a religion? Are you ashamed of

using the word "God"? Are you ashamed to confess that there is a deeper life in you? Are you ashamed that you have to know ^{what is} your inner ~~Life~~, and that at times it may have to come out, and that you can say then, in all honesty, "That is me, because I wish to grow." There has to be sometimes an acknowledgement of the fact that you ~~are~~ ^{are} interested in such foolish things like Objectivity. That you want to make an attempt to find out what is really impartiality. Because in ordinary life you don't need it. It doesn't matter. Nobody is impartial. Everybody is mostly for himself when it doesn't hurt, and when it hurts he fights. What is the level, again and again I ask, because that is what you have to find, ~~the~~ level of your being. It depends on what I said last night ^{your Aspirations,} and the level is indicated by the Inspiration. What is within? What is it you wish to give? What is it you think ought to develop? How will you want to grow? How will you see yourself five years, ten years from now, as a human being getting towards maturity, having experiences, and of course, having knowledge and having feeling and I hope emotions, and a ^{realization} realization of a communication with higher forces - which there is no doubt ~~that~~ they exist. Don't close your eyes to it. There is of course a spiritual world. There is of course something as a concept even that you call a God. There is no doubt, but you have to learn. You have to find out and wish to learn. ^P You have to determine for yourself ^{what's} ~~what is~~ your life. What is it going ^{to be worth,} to be worth? What will you do with it? Live on the expense of someone else who does it for you? Or will you honestly utilize what there is for ^{you} ~~yourself~~ to be done, and, I've said many times, make a list of the different things that are within your framework, so that you then can choose a little, so that a little bit more of a determination

comes in you so that there is no question about it, that you want to Work and you have an aim. Don't keep on floundering. That's all right for little babies. They crawl on the floor. But it's not right when a man starts to stand up, and he wants to have an aim for himself in his life, and he has to know first whatever may be required economically, that he can continue to exist and eat his bread and butter and perhaps a little water. Whatever that is, pay, pay. It doesn't matter. It's very small compared with an aim. ^P I have an aim when I wake up in the morning. My aim is not to be a good fellow. My aim is not to distinguish myself in my job. My aim is not to have an increase in salary. My aim is not that I want to be respected and become the head of the company. I am just a simple little bit of a human being, but I have something that ^{in me, that,} ~~is in me that~~ I call my life. I want to find it when I wake up in the morning. I hope ~~that~~ I can see it. That I will, even if my eyes are a little bit closed and half-way open, and that gradually it dawns on me that I ought to open them. And that then, being still in bed, and seeing what the day is going to bring at that time when I am free from all the concentrations of my mind, that then in that kind of a freedom I can see clearly ~~the~~ the way that I want to be that day, innerly. Because very soon my eyes start to function, ~~and~~ my ears and my sense organs, and I am an ordinary human being on earth. ^{that what is} And my inner life is pushed away a little bit, because ^{I don't want, really I} ~~I really~~ don't want to consider it. But it has to be there, it has to come out, it has to grow, it has to have attention. It is for one, if one builds something, that you ^{it is} ~~work~~ work on it every day in some way or other. Maybe you work on it ⁱⁿ ~~on~~ paper, you work on it in imagination. You ~~work~~ work on it with a tool. You work on it with a pair of pliers. ^P But you ~~work~~ work. Because it is needed that something

is there for the dexterity of your hands. You cannot just sit idly by and let someone else bake bread for you so that you can eat it. You make a fire so that the oven can be lit. You make a fire in the fireplace so that everybody who is there can be warm. You carry water in order to furnish water for the family. You do something with ^{that} what you know. Maybe you write, maybe you paint, maybe you draw, maybe you embroider, maybe you just clean floors - who knows what it is? But whatever you do, do it and do it right. Do it so that it's worthwhile. ~~or~~ Otherwise don't do it, for God's sake don't do it unless you can do it right. If you wish, it is all right. Because then you have the satisfaction that you can fulfill your wish.

- - Don't go away, George, it's not necessary, really- it's not necessary. Just stay. I will finish very soon. ~~Stay~~ Stay against the wall. Stand there. It's all right. ^P Don't run away from things. It is not necessary to run away. It's necessary to be affected. It's necessary sometimes to become emotionally influenced. That is one's life. ^{that's} That is your emotions. Not your head. Your head will never run away because it wants to cram full more and more facts. But your emotions, they go up and down - they rise. They run over. They boil over once in a while. Sometimes they explode. It's difficult sometimes. One is so afraid. But usually it doesn't ~~have~~ ^{happen} to go that far. One doesn't lose one's life by becoming emotionally involved. It's a little uncomfortable, that's all. ^P If you can Work, and I want to ask you, Work in this group. Try to remember. I will come back sometimes. You must then, as it were, report. You must Work now, even if I'm not here. Because who am I? I just remind you a little. There is Gurdjieff. There is Objectivity. There is esoteric knowledge. There is the possibility of the acquisition of something for you. ^{But} ₁ Moreover, there

is your own inner life. That is your ^{personality}, having certain things which can develop. ^PThe aim, to say it simply, "God is with one if one wishes." It depends on the wish. It depends on the concept ^{you have}, what you call God, ^{or} the religion, or the way you want to live, the way you want to be, as a human being. ^PPerhaps start with kindness. Start with a little affection. Start with a little wish for understanding. Start with patience. Start to listen to others. Don't always be engaged in your own thoughts. Make room. Let other people sit, maybe, and rest with you. Give them a chance to develop also. Give them a chance to tell you what is on their heart. Take the time off. Why be so much in a hurry to satisfy your selfishness? Don't be narrow. ^{Just} ^ALearn a little bit how to live, ^{what} to do. I say, "Slowly," no hurry, but constantly. Intention must be there. You grow up. Circumstances will change. They will form themselves in accordance with ^{that} ^Awhat is required for you. You will always be able to overcome whatever difficulties there are, because the difficulties are adjusted to your capacity to take them and to extract from them what you need. ^PWhat is an ideal for you? Think about it for one month, ^{every} day. What is really my aim? What do I wish to become? What is it that I have? ^{What} is it that I now need? And then at the end of the month, you pray for five minutes. I mean by that, standing, and being quiet. In such silence, that everything around you is not making any noise any more for you, because you are engaged in something that you wish and that you know, and you have a feeling, and perhaps, emotionally, you can lose yourself in that kind of an attempt. ^PI will see you when I come back. Work in the meantime. Let me know once in a while. I'll get you tapes. I will remember. My memory is good enough. I wish you all a good time, a profitable one, ^Aa time in which

you will help to develop that what is essential for you and that you wish to remain, so that then with all the hammering and all the different activities and all the things that you have to be engaged in, something keeps on growing within you, and then ^{at} ultimately, I hope it will be permanent so that then in that state, it can be shown to The Lord, who will ask you for it. Where is my permanent talent? What is it that I have given so that when it is permanent you don't have to give it back? I wish you a good stay in Seattle, Vancouver and Portland. California, we'll be there tomorrow.

Mr. Nyland - end of Part I

PART III?

When I - When I want to answer certain questions by means of music, you have to understand that as a language. Mostly emotional. A language without words. Like the songs without words of Mendelssohn. There is a tonality, there is a certain rate of vibration which you call sound. There are combinations of sounds in the form of a choral or some kind of a chord. There is a tonality dependent on the key in which ^{at} you play. Sometimes just in C major, sometimes in seven sharps. ~~at~~ ^W Whatever it may be, it is a language. You listen, you hear. You try to be open, try not to be prejudiced. Try not to define what it ought to be or to classify it at all. It just sounds. No more. But of course not less either. It is like a bird. You don't psychoanalyze a bird when it sings. All it is, you listen. Sometimes it's beautiful because it appeals, or something starts in you, and you listen to that as a little melody which even then you don't want to put on paper, because it belongs to the bird and it belongs to the bird's life. Not to you, but it's up to you to listen ^{and} to take it in, and to extract from it

something that can be of value. I say, "Mostly emotional." ^PWhat is it that reaches you, then, in that kind of a heart of yours? Not your mind so much. You can listen with your mind. You can visualize the notes when you know a little bit about music. ~~You~~ you also can recognize what kind of a note it is. But what is a note? It is struck. What is a ^hrhythm? It is a movement of fingers. It is in that way by which it is touched, and the key goes down. And that the sound is transferred from the strings to your ear. And then starts to affect you in some way. And you say, "Yes, that is the high C." Or, "It is a little false." Or, "Maybe it was the wrong chord, it was a little cacophonical." Whatever ~~it is~~, ^Pit is a sound to wake you ^{up}. It's a sound that comes to your head, ^{you} to try to see what it is, and don't try too much. Just let it go. It is a sound, you hear it through your ears. ^PWhat is your emotion? It starts to penetrate also by means of your ear, but it goes direct to your heart. It goes sometimes to solar plexus when we call the music a little "low-brow". When it is high-brow it has a quality. When it is classic it is much more forever. What is taking place in your heart when you hear a sound, and you have, then, a feeling, and you are affected, and the emotions make you drown a little bit as if you lose yourself, ^Pas if something takes place in your chest or in your heart or it starts to become a little bit more excited, or, you might say, even, with awe-a little bit breathless, not knowing how to take it, because it's unusual and you don't know it. Your mind will not help you to define it. And if it tries, tell the mind to stop. Don't let it talk. Just let your emotion be for whatever it is, because the language of music is by means of an emotion, and we have to learn the emotion without words. Not even a form, it is just a vibration rate. It is as if life is there and is

at that time poured into you. And you receive it. ^P It is three-fold, this kind of communication. Intellectually and emotionally and physically. It is emotionally more important than anything else. But physically, it depends on the state of your body. It depends ~~on~~ how relaxed you are. It depends ~~on~~ how the body itself could start to vibrate because ^{of} the sound of the music as vibration rates can affect you like a tuning fork. And then the body itself, being that labile, that facile, that flexible, will start to vibrate in accordance with the rates of vibration as produced by the sounds themselves. This is how a physical body starts to receive ^{that} what is affecting the body itself. And then it starts to vibrate on its own, even when the music stops. Because that's what a tuning fork does. When it once has been struck, the rates of vibrations have to extend in space until they have been used up. ^P When one listens, listen, I say, unprejudiced. It's music you have never heard. So it is very easy. It is a little bit of ^{playing} ~~playing~~. It's a little bit of trying to say, sometimes stammeringly, to say some things, from one's feelings, which then chooses the words as sounds to tell you, so that it is free from words, and that it can be then free from any expression of ^{your} ~~the~~ physical body. It's important that you learn that language. Because it will open up doors which otherwise are closed. And exactly because you cannot recognize it, and you cannot as yet pigeon-hole it, that's important. When a person tries to play his heart out, it is necessary to receive it with your heart, and not with your mind. The important part of yourself is ~~always~~ your emotions. For a man on Earth, he wished ^{it} ~~that~~ it was his Soul, ^{but} ~~but~~ his Soul is not developed. His intellect is not developed. His emotions have a chance, because they already have started to function as feeling. All one has to do is to purify them. And

to make them free from the expression of your body. ^{Because} But when that can be accomplished, and it can be done by means of Work, then the emotion will have a life of its own. And the aim of a man on Earth is first to create a Kesdjanian Body. That will be for him the possibility of ^a the freedom of his Life in case death overtakes his physical body. ^P When music is there, sit quiet~~ly~~. Relax. Don't let any particular thoughts come. Just let it come in, as I say, when you sit in front of the window and it is open, ^{and} it is springtime. And there ^{is} ~~are~~ apple blossoms, and on the tree there is a bird. Maybe a Cardinal, maybe just an ordinary Thrush. Whatever it is, no Nightingale. A daylight bird. Not a bird that sings at the end of the day, but a bird that sings early in the morning. Maybe it can help you to wake up. So I play just a little more, and then after that, we all go home.

Mr. Dyland - end of Part II

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Andy